

Dimensions of Sutism in Strengthening the Value of Religious Moderation in Indonesia Buya Arrazy's Perspective

Putri Pratiwi Listianingrum¹ Alifarose Syahda Zahra² Ubaidillah³

Universite Islam Negeri Sayyid Ali Rahmatullah Tulungagung^{1,3} Universitas
Kahuripan Kediri²

Putripratiwi0705@gmail.com¹ alifarose@kahuripan.ac.ad²

ubaidillah830@gmail.com³

DOI: xxx

Received: 28-09-2023

Revised: 07-05-2024

Accepted: 20-06-2024

Abstract

In religious moderation, in fact, a major aspect strengthens the key to creating tolerance and harmony that must be mutually maintained. With the creation of peace, each of the religious communities can treat other people with respect. Religious moderation is a middle way in the midst of religious diversity in Indonesia. Indonesia which has the largest number of Muslims in the world is an important example of Islamic moderation. In Islam moderation is a teaching. Respect for each other in social settings, not in worship, is what we mean when we talk about tolerance is the most important factor. The purpose of this research is to explore a religious moderation that should be developed as a joint commitment to maintain a balance where every tribe, ethnicity and culture maintain harmony with each other. Researchers use the library research method. The result of this paper is first, the moderation of the core teachings in the Islamic population in Indonesia. Second, tolerance will have a positive attitude between religions, races, etc. third, the existence of religious moderation will strengthen multiculturalism.

Keywords : Moderation; religious; Indonesia; strengthen

Introduction

According to QS al-Kafirun verse 6 which reads "for you is your religion and for you is my religion", Islam has a very strict tolerance policy towards people of different faiths. Religious moderation is the key to creating tolerance and harmony, whether at the local, national or global level. Religious moderation is not an option but a necessity. Islam also emphasizes tolerance without having to interfere with their worship. Moderation is an intense and emotional emotion that is often and not realized to a large extent is a voluntary feeling. From here, moderation strongly rejects extremism and liberalism in various ways, namely from the key to balance, the choice of a civilization creates peace. By making peace, religious communities will be able to treat other people with respect, accept differences, and live together in peace and harmony in a multicultural society like Indonesia. ”¹

Extremism always hinders the country's progress in terms of religion and nationality in Indonesia. Extremism has always been a persistent problem for religion. Terrorism is known as radicalism. Until now, radicalism is rampant. Spread evenly driven by rigid religious dogma, social, economic, and political circumstances, among other factors. These radical measures are meaningless. Pancasila is only a state teaching. Indonesian individuals, fighting for the idea of an Islamic caliphate in this activity. As a rule they are directed by fi qih which decides whether everything is dark or white, halal or haram, and takes one side. Furthermore, this collection of understanding often criticizes, denies, and even kills other people. Indeed, the state-driven personality of diversity and contrast is a situation. This condition is a valuable asset on the one hand, but also has the potential to be disastrous. If Jakarta is able to become a link for developing Indonesia as a large and multicultural nation-state, then the country's plurality and heterogeneity can be beneficial for the country. A nation that is able to live together peacefully despite differences. However, Indonesia's multiethnic and multicultural character poses challenges due to the emergence of potential threats .²

Regarding problem solving, it also provides opportunities for people who follow certain beliefs and to act differently according to what they believe. Islam

¹ Nur Salamah, Muhammad Arief Nugroho, and Iain Kudus, 'Efforts to Instill Religious Moderation in IAIN Kudus Students Through the Applied Islamic Science Paradigm', 8 (2020), 269–90.

² Muhamad Syaikhul Alim and Achmad Munib, 'Actualization of Religious Moderation Education in Madrasas', *PROGRESS Journal: Vehicles for Creativity and Intellectuality*, 9.2 (2021), 263 <<https://doi.org/10.31942/pgrs.v9i2.5719>>.

as a harmonious religion which is a religion that upholds humanity, in this case shows how important it is for Indonesian Muslims to understand the concept of moderation as an effort to maintain harmony, diversity and national unity. Indonesia with a tolerant, dialogical and practical pattern that recognizes differences based on ethnicity, religion and culture.³

The idea of religious moderation is an essential component of the transformative Sufism paradigm, according to the perspective of the Sufism approach. In fact, in Indonesia, the concept of transformative Sufism is both a place and a tool for making change. Therefore, it is important to show that Sufism is connected as an organization and also teaches religious moderation. ⁴Strict supervision must be given to every adherent of a religion. As future leaders of the nation and the younger generation, students must be taught religious moderation. Strict control is strict regulation directly, giving religion a place that can be trusted again by others. To maintain the collective consciousness of Muslims in Indonesia, moderate values are very necessary. KKN invites the religious control model to think comprehensively and rebuild the spirit of regional collaboration. Various efforts have been made based on these facts to reduce behavior and actions that exacerbate conflict or violence that will be caused by differences.⁵

In this context, moderate religious understanding becomes important . The best thing about the problem is to be in the middle and have a moderate attitude in religion which is based on the popular hadith. In fact, the words moderate and moderation are various. Taken from the Arabic word, namely al-wasathiyah as stated in (QS 2:143) . The word al-wasath has best or meaning (not extreme). Moderate Islamic ideology seeks to adapt

basic principles of religion.⁶ For a country continue to exist is

³ Siti Juhaeriyah, 'Internalization of the Value of Religious Moderation as an Effort to Prevent Radicalism among Santri at the Ath-Thabraniyyah Al-Qur'an Islamic Boarding School', *Al-Hikmah* , 8.1 (2022), 131 <<https://doi.org/10.30651/ah.v8i1.12981>>.

⁴ Muhammad Zakki, 'Religious Moderation in the Book of Sufism Al-Muntakhabāt by KH. Ahmad Asrori Al-Ishaqi', *Journal of Religious Lectures* , 19.1 (2021), 269–306 <<https://doi.org/10.31291/jlk.v19i1.928>>.

⁵ Hasni Noor, 'Efforts to Build an Attitude of Religious Moderation Through Islamic Religious Education in Public University Students in Banjarmasin', *Al Qalam: Religious and Social Scientific Journal* , 17.1 (2023), 375 <<https://doi.org/10.35931/aq.v17i1.1811>>.

⁶ Dinar Bela Ayu Naj'ma and Syamsul Bakri, 'Religious Moderation Education in Strengthening National Insight', *Academica : Journal of Multidisciplinary Studies* , 5.2 (2021), 422–34 <<https://ejournal.uinsaid.ac.id/index.php/academica/article/view/4919>>.

determined by the morals of its people, if its morals are noble then the nation will struggle between various peoples externally. ⁷Religious moderation or moderate past is also relevant in the context of intersectionality in Islam. If measured indicator the perspective the ministry of religion, including indicators of intra-religious tolerance.⁸

Indonesia, which has the largest number of Muslims in the world, is an important example of Islamic moderation. In Islam, moderation is a teaching. The meaning of strict control must be seen relevantly, not literally, which implies that balance is tight because Indonesia has many societies and customs that must be moderate. ⁹The discourse of Sufism will convey reason to pious people, many of whom carry out various forms of worship and always behave socially with their creator, each other, and even their creatures.¹⁰

society does not fully understand and practice national and state life. Therefore, it is very necessary to practice and apply values and teachings that are able to unite all levels of Indonesian society. As is known, one of the most significant causes of conflict in society is a narrow understanding of religion. In this case, it can be done with varying degrees of moderation. In this way to create a strict balance in Indonesia through experience, practice and implementation of qualities and lessons from Islamic fellowship and wasathiyah. Human beings and creatures created by Almighty God, ukhuwah contains many values to foster peace and harmony between fellow brothers and citizens.¹¹

Respect for each other in social settings, not in worship, is what we mean when we talk about tolerance. People who have different beliefs and practice different forms of worship are given freedom in Islam. To achieve peace, each group's perspective on tolerance must be the most important factor included in the curriculum and books written by previous scholars, therefore it needs to be instilled in children from an early age. By giving birth to a patriotic spirit for the nation, it has been proven that it is capable of producing Muslim scholars. In the subjects of Islamic religious education and citizenship education

⁷ Riski Sulistiarini Tiara Dewi, Muhammad Amir Masruhim and others, '濟無No Title No Title No Title', *TROPICAL PHARMACY Research and Development Laboratory, Faculty of Pharmacy, Mualawarman University, Samarinda, East Kalimantan* , 27.3 (2018), 259–80.

⁸ Benny Afvazdi and Miski Miski, 'RELIGIOUS MODERATION IN INDONESIAN HIGHER EDUCATIONS: Literature Review', *ULUL ALBAB Journal of Islamic Studies* , 22.2 (2021), 203–31 <<https://doi.org/10.18860/ua.v22i2.13446>>.

⁹ Mohamad Fahri and Ahmad Zainuri, 'Religious Moderation in Indonesia', 2019.

¹⁰ Akhmad Sukardi, 'Islamic Da'wah Through the Teachings of Sufism', *Al-Munzir* , 8.1 (2015), 1–13.

¹¹ Junaidi and Tarmizi Ninoersy, 'Ukhuwah Values and Islamic Wasathiyah Pathways to Religious Moderation in Indonesia', *Journal of Research and Community Service* , 1.1 (2021), 89–100 <<https://doi.org/10.22373/jrpm.v1i1.660>>.

has discussed the concept of tolerance explicitly, while the values of tolerance are only discussed during learning or practice. The concept of implicit tolerance has been discussed.¹²

One of the da'wah figures from West Sumatra province is Buya Arazzy. He is increasingly known to the public, apart from his knowledge and straightforwardness in providing explanations in conveying his da'wah, he is also active in sharing his da'wah videos via YouTube. His lectures also contained issues of fiqh and were often taught in explanations of khilafiah, such as commemorating the Prophet's birthday, commemorating isro' mi'roj, moderation, etc.

This paper uses the *library research method*. There are several things that are the focus of research problems and will be explored in this research. These problems are also necessary for various modes of moderation to be present to create a balance in national and religious life. What aims to determine the relationship of moderation in society?

Discussion

Buya Arrazy Hasyim Historiography

Recently, the figure of Indonesian preachers and Islamic scholars has become the public media social because of his studies regarding Islam, he is Buya Arrazy Hasyim, who is familiarly known as Ustadz Razi. Buya Arrazy was born in the central city of Payakumbuh, West Sumatra on April 21, 1986. Buya Arrazy is also active as a postgraduate lecturer at the Jakarta Institute of Al-Quran Sciences. Buya Arazzy is also a lecturer in kalam sciences and Islamic philosophy, and is also active as a teacher or teacher of the aqidah books of ahlu sunnah and the hadith of sunan An-nasa'i and ibn majah. At the end of 2018, Buya Arrazy founded Ribath An Nouraniyah in South Tangerang, a branch of religious knowledge of Sunnah and Sufism experts in Ciputat. He has completed his hadith study in Darussunah and has also memorized 6 hadith books from Sahih Bukhari, Sunan Abu Dawud, Al-Tirmidhi, Al-Nasa'i and Ibn Majah

Apart from that, he also received a diploma and mulazamah with Shaykh Ahmad Marwazi al-Makki al-Batawi. Apart from that, he received a diploma from the students of al-musnid Muhammad Yasin al-Fadani and Buya Arrazy

¹² Amilia Ihsan, Achmad Yusril, nasywa, 'Internalization of Islamic Values in Fostering Religious Moderation at Sman 1 Sleman', *Research Journal*, 6.2 (2022), 96–100 <<https://www.jurnal.unugha.ac.id/index.php/twd/article/download/444/250>>.

received a hadith sanad from one of the dissertation examiners of the doctor of the high priest of the Istiqlal Masjid, namely Shaykh al-Hadith Dr. Khoja Muhammad Sharif, he also received a hadith diploma from Shaykh al-'Arif Dr. Muhammad 'Abdurrobbil-Nazhari al-Syadzili from Ydaman.¹³

Dynamics of Religious Moderation According to Buya Arrazy Hasyim

Muslims are allies. It is our obligation to continue to live out ukhuwah among other Muslims, the essence of ukhuwah as a sign of devotion to Allah. Give birth to a gentle character, compassion and love for each other. Religion will be encouraged to achieve various types of goodness, resulting in strong unity. Strong partnership, this strong partnership will give rise to extraordinary abilities to win any battle. ¹⁴Religion is the nature contained in religion or everything related to religion. Morals here also have a very big role because a person's character is generally the result of his thought patterns. ¹⁵Moderation is not a panacea or magic bullet, but moderation is a special way of working that you offer to a team or group to systematically use energy and ideas to serve a common goal.¹⁶

As for the thoughts of Buya Arrazy Hasyim, "we cannot hate any religion, who knows, it might be the teachings of previous prophets, we can only say that we follow what has been justified, the last time was the teachings of the Prophet Muhammad SAW, so in my heart, thank God, there is no hatred for any religion anymore" . Therefore, we as Muslims must maintain harmony with each other even though we have different religions, ethnicities and races.

Indonesia is a nation that is part of a multicultural society because of its wide cultural, religious, ethnic and linguistic diversity. If it is not addressed wisely, it can become a threat of conflict and division that can undermine social security, but diversity is a unique quality and strength. The middle ground for strict individuals in Indonesia is strict supervision. Not opposing each other but looking for tolerant and domestic solutions that go hand in hand with religion is moderation. Seeking Control must be considered and created as a mutual obligation for political needs to pay attention to each other and exercise their special abilities to coordinate and make due decisions. Able

¹³ Agus Setiawan, 'Biography of Buya Arrazy Hasyim and Ustadz Founder of Ribath Nouraniyah'.

¹⁴ Cecep Sudirman Anshori, 'Ukhuwah Islamiyah as the Foundation for Realizing an Independent and Professional Organization', *Journal of Islamic Religious Education* , 14.1 (2016), 117–25 <http://jurnal.upi.edu/file/08_Ukhuwah_Islamiyah_-_Sudirman.pdf>.

¹⁵ Muhammad Luthfi and others, 'The Utilization of Religious Content in Social Media for the Alteration of Adolescent's Islamic Behaviour', *Dialogia* , 20.2 (2022), 460–82 <<https://doi.org/10.21154/dialogia.v20i2.4838>>.

¹⁶ Thomas Wilhelm, *Moderation 4. Auflage* , 2007.

to overcome their differences and maintain an ideal balance, where local individuals regardless of nationality, identity, culture, religion, and political decisions need to pay attention to each other.¹⁷

Moderation in religion does not mean abandoning religious teachings or compromising basic teachings or rituals to please people of another religion or religious perspective. Being moderate in religion, on the other hand, means having confidence in the basic teachings of the religion one adheres to, which teaches the principles of justice and balance and shares the truth about religious interpretations. So people in strict balance will be accepting, recognizing, and collaborating of each unique encounter.¹⁸ When the value of the moderator variable changes, the relationship between the independent and dependent variables changes. Questions about freedom of speech and expression, as well as numerous affirmative evidence from sources, demonstrate the importance of tolerating opposing points of view from others.¹⁹

Moderation in religion does not mean abandoning religious teachings or compromising basic teachings or rituals to please people of another religion or religious perspective. Being moderate in religion, on the other hand, means having confidence in the basic teachings of the religion one adheres to, which teaches the principles of justice and balance and shares the truth about religious interpretations. So people in strict balance will be accepting, acknowledging, and collaborating of each unique encounter.²⁰ When the value of the moderator variable changes, the relationship between the independent and dependent variables changes. Questions about freedom of speech and expression, as well as numerous affirmative evidence from sources, demonstrate the importance of tolerating opposing points of view from others.²¹

Moderate has a firm and definite meaning. The literal meaning of the word moderate is that interests are concluded to relate to someone who is looking for answers to the problems he is facing. He must put his own ego first and have a high level of tolerance to find a middle ground. Peace, harmony, and the absence of death are all that moderates seek, and this requires moderate participation in all areas, including education and organizations. The same cannot be said for other groups. The goal is to understand that being moderate

¹⁷ Agus Akhmadi, 'Religious Moderation in Indonesia's Diversity' Religious Moderation in Indonesia's Diversity', *Journal of Religious Education and Training*, 13.2 (2019), 45–55.

¹⁸ Devotion to and others, 'Abdi Makarti Vol. 2 No. 1 – April 2023', 2.1 (2023), 25–34.

¹⁹ Tariq Ramadan Muhammad Hashim Kamali, *The Middle Path Of Moderation In Islam: Qur'anic Principle Of Wasatiyyah*, 1st edn, 2015.

²⁰ To et al., "Abdi Makarti Vol. 2 No. 1 – April 2023."

²¹ Muhammad Hashim Kamali, *The Middle Path Of Moderation In Islam: Qur'anic Principle Of Wasatiyyah*.

will provide many benefits, allowing humans to adapt to life without becoming radical.²²

Positive steps are needed to ensure religious moderation in an effort to update people's religious knowledge and attitudes. To promote religious moderation in all public spaces is a major responsibility of the Ministry of Religion of the Republic of Indonesia. Religious moderation can be supported by the cooperation of religious leaders and religious guidance, both of which must be provided by the headman.²³ Being an example for other countries in implementing religious teachings, namely as a pluralistic and multicultural nation, Indonesia has found a balance that must be struck. Religious moderation ensures that adherents of a religion are not pushed to extremes on either side of the created couple. The state equally supports the interests of adherents of other religions, even though Islam is the majority religion. It should be seen, besides other things, that Indonesia is the country that determines the most public events considering special times of the year, taking into account everything, from Hinduism, Buddhism, Catholicism, Islam, Christianity, etc. other. Confucianism to maintain harmony and balance, traditions, customs and local wisdom are also widely preserved as a ritual in its own culture. The role of the state in maintaining this balance is very important because it will determine the development of moderation, including justice.²⁴

We can understand how the Prophet Muhammad SAW and his companions made peace between tribes and religions until the Medina charter was written from the Arabian peninsula, where Islam was first practiced. Finding references to the teachings of moderation in religion in Islamic teachings is not difficult, as we can see from the history of Islamic civilization throughout the world and in the archipelago. Joining the local area in a social way to deal with providing Islamic lessons that are far from evil to create harmony which was embraced by the early architects of the country as bearers of the Pancasila belief system.²⁵ Religious behavior, especially in Indonesia, which has archipelagic and multicultural characteristics, has several indicators of religious moderation that can be used as a reference for attitudes.²⁶

Religious moderation has two basic principles which form the basis of religious behavior, namely: First, truth in religious life and religious moderation

²² Malia Fransisca, 'Moderate Interfaith, Organization and Education', *JUSPI (Journal of the History of Islamic Civilization)*, 3.1 (2019), 85 <<https://doi.org/10.30829/juspi.v3i1.4375>>.

²³ Dedi Wahyudi, 'Interdisciplinary Islamic Studies in Islamic Education Based on Religious Moderation', *Al-Istinbath : Journal of Islamic Law*, 6.1 (2021), 41.

²⁴ Muhammad Faisal, 'Religious Moderation Education Management in the Digital Era', *Journal of International Conference On Religion*, 1.1 (2020), 195–202.

²⁵ Mustaqim Hasan, 'Principles of Religious Moderation in National Life', *Mubtadiin Journal*, 7.2 (2021), 111–23 <<https://journal.an-nur.ac.id/index.php/mubtadii>>.

²⁶ Dwi Al Faruq, Umar; Noviani, 'Islam Islamic Religious Education Study Program TAUJIH Journal Islamic Education Journal Islamic Religious Education Study Program', *TAUJIH Journal Education Journal*, 14.01 (2021), 58–77.

is an attitude that always upholds justice. Justice is an attitude and behavior that is impartial or partial, always siding with the truth, putting things in their proper place, and giving something according to its portion. Second, namely balance does not mean immoral, no matter how strong the character is and does not lean to the side, the mentality is continuously focused on harmony between body and soul. Moderation is a religious idea that emphasizes the importance of balance between progress and custom. Because people's religious relationships will develop and must have the choice to adjust between text and thought, between body and soul, between general and deep, between religion and state, between science and religion, between old and new.²⁷

Actualization of Indonesian Religious Moderation Values

Between the moral values espoused by religion and the traditions of society is a symbiotic relationship that complements each other. Therefore, every religion needs society to preserve the moral values brought by the religion. Ethnic groups have so many different languages and customs between countries. In this case, of course, the issue of radicalism is getting stronger, coupled with the fact that the unitary state of the Republic of Indonesia was built by so many religions and beliefs, the main value of religious moderation really needs to be developed and taught to children from an early age. The various values of moderation in Islam include, among others, Sufism, Sufism and Tawazun with their actualization, the three societies for the sake of creating a harmonious and peaceful state life and these values must become the basic foundation in implementing religious teachings amidst differences.²⁸ This will form a tradition that will continue to develop a symbiosis between the preservation of moral values that have been brought to religion and the traditions of society from a societal perspective.²⁹

The integrating force that binds society but can still be a trigger for the formation of clashes in a pluralistic society is which includes various religions, ethnicities, languages and cultures as well as social status in Indonesia. It can be called a multicultural society which is not only unique, but also has patterns. social relations between individuals in a society that has heterogeneous and tolerant characteristics and accepts the reality of coexistence. The existence

²⁷ Al Faruq, Umar; Noviani.

²⁸ Ahmad Bustomi, ' Tapis : Journal of Scientific Research ', 5.2 (2021), 158–65.

²⁹ Suheri Suheri and Yeni Tri Nurrahmawati, *Religious Moderation in the Era of Digital Disruption* , *Proceedings of Annual Conference for Muslim Scholars* , 2022, vi <<https://doi.org/10.36835/ancoms.v6i1.453>>.

of religious moderation will strengthen multiculturalism which is a replica of moderation in general. In order to internalize the value of religious moderation in a multicultural society, this can be done by strengthening tolerance such as respecting other people, respecting religions and other religions, accepting people who are different from us and always thinking positively.³⁰

Actualization of values as an effort to internalize moderate religious values. Furthermore, humans cannot live alone as an Indonesian nation in our diversity. Benefits for the public are actually just a mere fact, no matter how big the value is, if it is not realized in real life and cannot be provided. We are all obliged to care for this diversity as a gift from God, Indonesia is like a dry tree in the dry season in the middle of the forest, a little friction causes a forest that cannot be extinguished. In fact, we need the presence of other people, a sense of security, tolerance for living in, differences, mutual cooperation. If this diversity is not managed well, it will result in various kinds of damage and to prevent this from happening, all levels of Indonesian society and nation have the same responsibility to maintain the harmony and integrity of this nation for the sake of our children and grandchildren.³¹

Seeing the diversity of Indonesia, there will definitely be a natural law that the birth of differences must be recognized by every Indonesian nation. Although it cannot be denied that there will be friction, even social conflict that will teach each of these differences, it is felt to be very appropriate if religious moderation is used as a basis when there is social tension between individuals between groups whose impact is very pronounced. This is even more pronounced because one of the current social issues, namely religious moderation, is increasingly in the public spotlight and is often the subject of discussion in public forums and other scientific forums with the aim of promoting and at the same time actualizing moderate values as capital of strength in becoming the integrity of the Indonesian nation within the framework of unity in diversity, which has long been the motto of the Indonesian nation which we must actualize in our daily lives.³²

The importance of religious moderation in social life in the new era of respect, where extremism in understanding religion is still prevalent, "Religious Moderation" requires a solution that can create harmony and peace in carrying out religious life and so that the ministry of religion has a way to manage the very diverse religious situation in Indonesia. This can also avoid extremism, intolerance and violence by prioritizing religious moderation, respecting religious

³⁰ Fathurrohman Fathurrohman, 'Internalization of the Value of Religious Moderation in Multicultural Societies', *Proceedings of Annual Conference for Muslim Scholars* , 6.1 (2022), 1051–57 <<https://doi.org/10.36835/ancoms.v6i1.409>>.

³¹ VARBarao and others, 'No', *Braz Dent J.* , 33.1 (2022), 1–12.

³² Suwantoro, Mad Sa'i, and Muliatul Maghfiroh, 'The Urgency of Instilling Moderate Values in PAI Learning to Realize Prophetic Islamic Education', *Proceedings of the Annual Conference on Islamic Religious Education* , April, 2022, 1027–40.

diversity, respecting religion. Finding a place where two extreme sides of religion can meet is the spirit of religious moderation. On the one hand, there are adherents of extreme religions who consider other interpreters to be heretical, but firmly believe in the truth of one interpretation of a religious text. This gathering is generally called traditionalist. On the other hand, often referred to as liberal extremists, they are adherents of extreme religions who idolize reason to the point of ignoring the sanctity of religion or sacrificing their basic religious beliefs for the sake of tolerance that is inappropriate for adherents of other religions. Both must be directed.³³

Diversity is actually the will of Allah SWT himself. In the Islamic religion, the hadith of every Muslim's theological awareness must include an understanding of the plurality of differences and diversity that can be formed in the verses of the Qur'an. Understanding and moderation in religion will also result from awareness of this diversity. Because every variation will definitely produce contact and friction. However, if you approach religion with moderation, you will find the diversity and differences of a reality that cannot be questioned; rather, it must be managed well to become a source of rich sociocultural treasures. At this point, we can see how real the differences and gifts are as life-giving blessings.³⁴

Due to the increasing prevalence of individuals who commit violence in the name of religion, the internalization of the principles of religious moderation in Indonesian society is currently being scrutinized by many groups. Intolerance among religious followers, as well as disrespect for religious authorities, resulted from several incidents of religious harassment or blasphemy by community groups and individuals. Of course, this problem cannot be ignored, but a solution must be found. Because it will increase the atmosphere of harmony, unity, and even continued national unity. Ultimately, this situation will lead to the destruction of the nation.³⁵

It is no longer new that the social life of Indonesian society requires a spirit of religious moderation. This statement is caused by the Indonesian people having very strong social, normal religious and cultural capital. Various capital can be a foundation and in undergoing religious moderation is the philosophy of society in Indonesia. Efforts to realize tolerance in relations between religious

³³ Zhou, Yang, and Wang, 'No', *File:///C:/Users/VERA/Downloads/ASKEP_AGREGAT_CHILDREN_and_TEEMs_PRINT.Docx*, 21.1 (2020), 1–9.

³⁴ Edy Sutrisno and others, 'MODERATION VALUES OF ISLAM AND ITS INTERNALIZATION IN THE MA SCHOOL Hermawan State Institute of Islamic Religion Purwokerto', *Journal of Chemical Information and Modeling*, 25.1 (2019), 1 <[http://repository.iainbengkulu.ac.id/4827/1/Religious Moderation Literacy in Indonesia fix book.pdf](http://repository.iainbengkulu.ac.id/4827/1/Religious%20Moderation%20Literacy%20in%20Indonesia%20fix%20book.pdf)>.

³⁵ Heri Gunawan, Mahlil Nurul Ihsan, and Encep Supriatin Jaya, 'Internalization of Religious Moderation Values in Islamic Education Learning at Al-Biruni Smart Mulia High School, Bandung City', *Attulab: Islamic Religion Teaching and Learning Journal*, 6.1 (2021), 14–25 <<https://doi.org/10.15575/ath.v6i1.11702>>.

and intra-religious communities are parallel to the transcendence values of faith here based on the normative foundation of Islamic teachings regarding the importance of appreciating and respecting followers of other religions (non-Islamic) in social life in Indonesia.³⁶

Conclusion

From the explanation above, it can be concluded that with moderation in a strong united country, this unity will result in a very strong victory. Even though there are many differences in religious, racial and ethnic diversity, there is only one main value that must be understood by each other, namely mutual tolerance and positive thinking. At the heart of the principles of balance and justice is religious moderation. To instill the value of moderation, it can be understood and instilled by each individual or participant. In the context of diversity in all aspects, including customs, religion, ethnicity, and even the nation itself, it is moderate Islam to understand the true religion. Moderation is one method that must be applied by Muslims and followers of other religions who must instill an attitude of mutual tolerance because this attitude is the result of the experience of moderation. Thus, from the concept of religious moderation, an attitude of mutual tolerance must be instilled because this attitude is the result of moderation experience, not textual, meaning that moderation in the state must be moderate because Indonesia has many cultures and customs .

References

- Afwadzi, Benny, and Miski Miski, 'RELIGIOUS MODERATION IN INDONESIAN HIGHER EDUCATIONS: Literature Review', *ULUL ALBAB Journal of Islamic Studies* , 22.2 (2021), 203–31 <<https://doi.org/10.18860/ua.v22i2.13446> >
- Agus Setiawan, 'Biography of Buya Arrazy Hasyim and Ustadz Founder of Ribath Nouraniyah'
- Akhmadi, Agus, 'Religious Moderation in Indonesia's Diversity' Religious Moderation in Indonesia's Diversity', *Journal of Religious Education and Training* , 13.2 (2019), 45–55
- Alim, Muhamad Syaikhul, and Achmad Munib, 'Actualization of Religious Moderation Education in Madrasas', *PROGRESS Journal: Vehicles for Creativity and Intellectuality* , 9.2 (2021), 263 <<https://doi.org/10.31942/pgrs.v9i2.5719>>
- Alkhiri, Talal Agil, 'Human and Civilizational Aspects of Islamic Values in Human Rights', *Dialogia* , 20.2 (2022), 333–59 <<https://doi.org/10.21154/dialogia.v20i2.4243>>
- Anshori, Cecep Sudirman, 'Ukhuwah Islamiyah as the Foundation for Realizing an Independent and Professional Organization', *Journal of Islamic Religious Education* , 14.1 (2016), 117–25 <http://jurnal.upi.edu/file/08_Ukhuwah_Islamiyah_-

³⁶ Wahyudin Wahyudin, Ahmad Taufiq, and Athoillah Islamy, 'The Social Value of Islamic Religion in Religious Moderation', *Tadbir: Journal of Da'wah Management FDIK LAIN Padangsidempuan* , 3.2 (2021), 273–90 <<https://doi.org/10.24952/tad.v3i2.4467>>.

_Sudirman.pdf>

- Bustomi, Ahmad, 'Tapis : Journal of Scientific Research', 5.2 (2021), 158–65
- Fahri, Mohamad, and Ahmad Zainuri, 'Religious Moderation in Indonesia', 2019
- Faisal, Muhammad, 'Religious Moderation Education Management in the Digital Era', *Journal of International Conference On Religion* , 1.1 (2020), 195–202
- Al Faruq, Umar; Noviani, Dwi, 'Islam Islamic Religious Education Study Program TAUJIH Journal Islamic Education Journal Islamic Religious Education Study Program', *TAUJIH Journal Education Journal* , 14.01 (2021), 58–77
- Fathurrohman, Fathurrohman, 'Internalization of the Value of Religious Moderation in Multicultural Societies', *Proceedings of Annual Conference for Muslim Scholars* , 6.1 (2022), 1051–57 <<https://doi.org/10.36835/ancoms.v6i1.409>>
- Fransisca, Malia, 'Moderate Between People, Organizations and Education', *JUSPI (Journal of the History of Islamic Civilization)* , 3.1 (2019), 85 <<https://doi.org/10.30829/juspi.v3i1.4375>>
- Gunawan, Heri, Mahlil Nurul Ihsan, and Encep Supriatin Jaya, 'Internalization of Religious Moderation Values in Islamic Education Learning at Al-Biruni Smart Mulia High School, Bandung City', *Atthulab: Islamic Religion Teaching and Learning Journal* , 6.1 (2021), 14– 25 <<https://doi.org/10.15575/ath.v6i1.11702>>
- Hasan, Mustaqim, 'Principles of Religious Moderation in National Life', *Mubtadiin Journal* , 7.2 (2021), 111–23 <<https://journal.an-nur.ac.id/index.php/mubtadii>>
- Ihsan, Achmad Yusril, Nasywa, Amilia, 'Internalization of Islamic Values in Fostering Religious Moderation at Sman 1 Sleman', *Research Journal* , 6.2 (2022), 96–100 <<https://www.jurnal.unugha.ac.id/index.php/twd/article/download/444/250>>
- Juhaeriyah, Siti, 'Internalization of the Value of Religious Moderation as an Effort to Prevent Radicalism among Santri at the Ath-Thabraniyyah Al-Qur'an Islamic Boarding School', *Al-Hikmah* , 8.1 (2022), 131 <<https://doi.org/10.30651/ah.v8i1.12981>>
- Junaidi, and Tarmizi Ninoersy, 'Ukhuwwah Values and Wasathiyah Islam, Pathways to Religious Moderation in Indonesia', *Journal of Research and Community Service* , 1.1 (2021), 89–100 <<https://doi.org/10.22373/jrpm.v1i1.660>>
- Ministry of Education and Culture, 'Internalization of the Value of Religious Moderation Through Character Strengthening Education in a Heterogeneous Society', *National Proceedings* , 4.November (2021), 127–46 <<http://prosiding.iainkediri.ac.id/index.php/pascasarjana/article/view/68>>
- To, Service, Community Based, Religious Moderation, To the Community, Zawiyah Sirr, Adah Sidamulya, and others, 'Abdi Makarti Vol. 2 No. 1 – April 2023', 2.1 (2023), 25–34
- Luthfi, Muhammad, Syukur Kholil, Lahmuddin Lubis, and Ahmad Tamrin Sikumbang, 'The Utilization of Religious Content in Social Media for the Alteration of Adolescent's Islamic Behavior', *Dialogia* , 20.2 (2022), 460–82 <<https://doi.org/10.21154/dialogia.v20i2.4838>>
- Muhammad Hashim Kamali, Tariq Ramadan Muhammad, *The Middle Path Of Moderation In Islam : Qur'anic Principles Of Wasatiyyah* , 1st edn, 2015
- Naj'ma, Dinar Bela Ayu, and Syamsul Bakri, 'Religious Moderation Education in Strengthening National Insight', *Academica : Journal of Multidisciplinary Studies* , 5.2 (2021), 422–34 <<https://ejournal.uinsaid.ac.id/index.php/academica/article/view/4919>>
- Noor, Hasni, 'Efforts to Build an Attitude of Religious Moderation Through Islamic

- Religious Education in Public University Students in Banjarmasin', *Al Qalam: Religious and Social Scientific Journal* , 17.1 (2023), 375 <<https://doi.org/10.35931/aq.v17i1.1811>>
- Salamah, Nur, Muhammad Arief Nugroho, and Iain Kudus, 'Efforts to Instill Religious Moderation in IAIN Kudus Students Through the Applied Islamic Science Paradigm', 8 (2020), 269–90
- Suheri, Suheri, and Yeni Tri Nurrahmawati, *Religious Moderation in the Era of Digital Disruption , Proceedings of Annual Conference for Muslim Scholars* , 2022, VI <<https://doi.org/10.36835/ancoms.v6i1.453>>
- Sukardi, Akhmad, 'Islamic Da'wah Through the Teachings of Sufism', *Al-Munzir* , 8.1 (2015), 1–13
- Sutrisno, Edy, Hamdi Abdul Karim, S Sirajuddin, A. Hermawan, Ari Saputra, Bayu Mitra Adhyatma Kusuma, and others, 'MODERATION VALUES OF ISLAM AND ITS INTERNALIZATION IN THE MA SCHOOL Hermawan State Islamic Institute of Purwokerto', *Journal of Chemical Information and Modeling* , 25.1 (2019), 1 <[http://repository.iainbengkulu.ac.id/4827/1/Religious Moderation Literacy in Indonesia fix book.pdf](http://repository.iainbengkulu.ac.id/4827/1/Religious%20Moderation%20Literacy%20in%20Indonesia%20fix%20book.pdf)>
- Suwantoro, Mad Sa'i, and Muliatul Maghfiroh, 'The Urgency of Instilling Moderate Values in PAI Learning to Realize Prophetic Islamic Education', *Proceedings of the Annual Conference on Islamic Religious Education* , April, 2022, 1027–40
- Thomas Wilhelm, *Moderation 4. Auflage* , 2007
- Tiara Dewi, Muhammad Amir Masruhim, Riski Sulistiarini, Hille Haker, Robert Piercey, and محمد ابن زكري اى رازى, '濟無No Title No Title No Title', *TROPICAL PHARMACY Research and Development Laboratory, Faculty of Pharmacy, Muallamarman University, Samarinda, East Kalimantan* , 27.3 (2018), 259–80
- VARBarao, RCCoata, JAShibli, M. Bertolini, and JGSSouza, 'No', *Braz Dent J.* , 33.1 (2022), 1–12
- Wahyudi, Dedi, 'Interdisciplinary Islamic Studies in Islamic Education Based on Religious Moderation', *Al-Istinbath : Journal of Islamic Law* , 6.1 (2021), 41
- Wahyudin, Wahyudin, Ahmad Taufiq, and Athoillah Islamy, 'Social Values of Islamic Religion in Religious Moderation', *Tadbir: Journal of Da'wah Management FDIK IAIN Padangsidempuan* , 3.2 (2021), 273–90 <<https://doi.org/10.24952/tad.v3i2.4467>>
- Zakki, Muhammad, 'Religious Moderation in the Book of Sufism Al-Muntakhabāt by KH. Ahmad Asrori Al-Ishaqi', *Journal of Religious Lectures* , 19.1 (2021), 269–306 <<https://doi.org/10.31291/jlk.v19i1.928>>
- Zhou, Yang, and Wang, 'No', *File:///C:/Users/VERA/Downloads/ASKEP_AGREGAT_CHILDREN_and_REMAJA_PRINT.Docx* , 21.1 (2020), 1–9